

forms. It is love marriage. It rests on passion and is considered sensual; moreover, it is due to a transitory emotion. If property is involved in marriage the institution rests on a permanent interest and is guaranteed. Kaffirs also ridicule Christian love marriage. They say that it puts a woman on a level with a cat, the only animal which, amongst them, has no value.¹ Where polygamy prevails women are ashamed to be wives of men who can afford only one each; under monogamy they think it a disgrace to be wives of men who have other wives. The Japanese think the tie to one's father the most sacred. A man who should leave father and mother and cleave to his wife would become an outcast. Therefore the Japanese think the Bible immoral and irreligious.² Such a view in the mores of the masses will long outlast the "adoption of western civilization."

The Egyptians thought the Greeks unclean. Herodotus says that the reason was because they ate cow's flesh.³ The Greeks, as wine drinkers, thought themselves superior to the Egyptians, who drank beer. A Greek people was considered inferior if it had no city life, no agora, no athletics, no share in the games, no group character, and if it kept on a robber life.⁴ The real reason for the hatred of Jews by Christians has always been the strange and foreign mores of the former. When Jews conform to the mores of the people amongst whom they live prejudice and hatred are greatly diminished, and in time will probably disappear. The dislike of the colored people in the old slave states of *Ahe* United States and the hostility to whites who "associate with negroes" is to be attributed to the difference in the mores of whites and blacks. Under slavery the blacks were

forced to
conform to white ways, as indeed they are now if
they are
servants. In the North, also, where they are in a
small minority,
they conform to white ways. It is when they are
free and form
a large community that they live by their own
mores. The civil
war in the United States was due to a great
divergence in the

* *Globus*, LXXV, 271.

² Hubbard, *Smithson. Rep.*, 1895, 673,

⁸ Herodotus, II, 41.

*Burckhardt, *Griech, Ktitlurgesck.*) I, 314.